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ABSTRACT

The many problems presented by the nature of man and in studying man are the focus of this paper which attempts to place these problems in perspective in terms of the past and future. The enigma facing man, that man must study man, is related in an introduction. Freud's, Adler's, and Jung's developments in the study of the nature of man are examined. Their studies, it is concluded, cumulatively describe three dimensions of man, the biologic-psychologic, the sociologic, and the earthologic. A fourth dimension, the universologic, is noted as yet undeveloped. In a final three page section, the application of these dimensions of the study of man to education is considered. A general overemphasis in education on technology, science, materialsm, and empirism, to the debt of the humanities, arts, philosophy, and religion, is noted. To study man and his nature in an infinite and eternal context, an emphasis on ideas is suggested. These ideas, or key concepts, it is proposed, must be analyzed, synthesized, examined, and integrated to reveal the microscopic, macroscopic, cosmic, and universologic dimensions of all of man's history. (Author/KSM)

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THE NATURE OF MAN AND ITS IMPLICATIONS

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Abstract

The nature of man and studying man present many problems. This paper attempts to place the problems in perspective, not only in terms of the past, but also in terms of the future. Insightful contributions of Freud, Adler, and Jung are presented in brief overview. Also mentioned are some of their antecedents. The final section considers applications to education, for diagnosis without treatment, remediation, correction, training, or education is at best, foolish.

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THE NATURE OF MAN AND ITS IMPLICATIONS

Yesterday and Today.....Freud

Today and Tomorrow.....Adler

Tomorrow and Tomorrow.....Jung

A. Introduction and Perspective

Man is faced with an enigma--an enigma deep as the mystery of time and limitless as the boundaries of the universe. Man must study man. Socrates said, "Know thyself." Descartes said, "I think (or, I perceive); therefore, I am." Descartes was with certainty able to say little more; his questioning attitude often assumed the proportions of an obsessive doubter. After saying "I think (or, I perceive); therefore, I am," he left logic and went to faith. This, too, was unrewarding. What is there that prevents us from being logically and epistemologically accurate in studying the nature of man? Is there a demon that prevents us from knowing? Is the demon within us? Or is it a simpler matter, following Ockham's (Occam's) razor, the principle of parsimony, and Lloyd Morgan's canon? Are we so close to ourselves that everything is blurred and is a "blooming, buzzing confusion"? William James used that expression in interpreting an infant's world. We think we can use the expression in considering man's thoughts as to his own nature.

Primitives and sophisticates, scientists and philosophers, vulgarians and esthetes, uninformed and informed--all have objectively or subjectively, formally or informally attempted to understand and/or explain man's nature. We have failed! Some, however, have made greater strides than others.

We give you Freud, Adler, and Jung.

B. The Nature of Man.....Freud

Freud, in trying to understand man, leaned heavily upon analogies, metaphors, and reified abstractions. His words were steeped with sexual and mythological taints. Nevertheless, his resulting psychology (theoretical though it may have been) opened up man's nature to systematized investigation. He considered man's nature in terms of dynamics (conscious, pre-conscious, and unconscious), topography (id, ego, and superego), and economics (repression, projection, etc.--the mechanisms of adjustment, the defendants against anxiety).

He took man through developmental stages--the oral, anal, phallic, latent, and genital; paying particular attention to the bipolarities of eros and the death drive, reality and pleasure, as well as the problems of progression, fixation, and regression. The energy for man's nature was libido; and cathexis was the process by which this libido, this energy was used. Of crucial importance was the Oedipus complex (sometimes called the Oedipal stage or Oedipal situation, beginning during the phallic stage and for some never resolving). The libido was defined as the sex impulse or more accurately the love and/or affection impulse. Libido could be sentient, sensuous, or sensual.

Freud in trying to understand man leaned heavily upon Occidental, Central European, Austrian, and Viennese cultures. Yet he considered the <u>development</u> of man everywhere to be based upon a drive (rather than instinct) network and the <u>behavior</u> of man to be manifest of this drive (rather than instinct) network. The society, the culture, and the social milieu were artifacts based upon sublimation of man (and included repression,

reaction formation, displacement, etc.). These artifacts (the society, etc.) resulted from man's struggles against his biologic nature; and though the artifacts could modify his behavior, they could not modify his progression through the developmental stages (oral, anal, phallic [including Oedipal], latent, and genital). Man everywhere then was understood in terms of dynamics, topography, and economics, with libidinal energy cathecting to bipolarities and going through the developmental stages with progression, fixation, and regression. This, of course, is only a simplified overview of the brilliant insights Freud mastered. Nonetheless, this overview, this outline can serve to show Freud and his biologic and psychologic emphasis.

C. The Nature of Man.....Adler

Adler in trying to understand man utilized, in part, the primary Freudian concepts of dynamics, topography, and economics. He did not use the breakdown or the areas in toto, however, and selected, modified, and elaborated only the components he considered important.

Adler considered the unconscious and conscious but not as antagonists. He emphasized the conscious. In many instances, Adler considered the conscious and unconscious as directed toward the same goal. He emphasized the ego in his system and did much pioneer work with the behavioral referents of this hypothetical construct. The "will to power" was stressed, the urge for dominance and superiority. Adler in his conceptualizations, historically and developmentally, began with organ inferiority; but he carried this biologic-psychologic concept to its logical conclusion, the conclusion being a psychologic-sociologic context. Interestingly, his system is called "Individual psychology."

The mechanism most considered by Adler was compensation. The other mechanisms were described as processes, at times, but they did not have the singular strength of compensation.

The first five years of life were particularly important, according to Adler, for a nuclear form of the "style of life." Adler de-emphasized the oral and anal stages of Freud and stressed the balance between the individual and social drives. Social adjustment, later work adjustment, and adjustment to love and marriage were emphasized. Libido as Freud understood it was not the energy behind the movement of personality, but self-assertive impulse was. Libido for Adler was a libido of power. The Oedipus complex was not crucial, was not considered a fundamental fact of human development; again he used in in a context of 'will for power" and considered it symbolically.

D. The Nature of Man.....Jung

Jung accepted some aspects of Freudian theory and rejected others. He continued with the conscious, unconscious paradigm but carried it even further. He envisioned a personal and a collective unconscious. The personal unconscious was the forgotten, the repressed, the subliminal; the collective unconscious was an inheritance from primitive ancestors. These primitive ancestors influenced us in terms of archetypes--primitive ways of thinking. This collective unconscious included both primitive thinking and Freud's id.

Jung noted two directions of mental interests (attitudes)--extraversion and introversion, as well as four kinds of mental activities (functions): thinking, sensing, intuiting, and feeling. Eight main types of individuals were seen (combining interests and activities), but

intermediate types were also admissible, and what an individual was not consciously, he was unconsciously. An ideal type had rhythmic alternations of the two directions of interest--extraversion and introversion.

There were three phases of development for Jung: the first, the pre-sexual, included the first three to five years and was characterized by nutrition, growth, dependency; the second, the pre-pubertal stage, covered the period from three-to-five to puberty and was characterized by socialization; and the third, the age of maturity, was from puberty onward and was characterized by dependability, self-actualization. The middle (-age) years were especially important in his system. And Jung, in contrast to most psychologists, gave women prominence and importance in his analytical psychology.

Jung utilized the concept of libido, but he included Freud's libido, Adler's "will for power," and the whole range of motives. It was a life libido. The Oedipus complex was given importance, and it had both a semiotic (sign, token--Freud) and symbolic (Adler) meaning. Jung included more of Freud than Adler did.

E. Conclusions and Perspective

Freud was the founder and master of psychoanalysis. The psychologic system of psychoanalysis, as a theoretical schema, has given us great insights into the nature of man. Organized, systematized investigation led to these insights. Freud was the "father" and teacher. Adler and Jung were not pupils of Freud in the strict sense of the word. Each had started on his career before coming under the influence of Freud. For a time they did accept his leadership, but soon some of their opinions diverged enough for Freud to ask them not to call themselves psychoanalysts.

They had learned many things from Freud. Freud learned some things from them. Through Adler he was able to get some information as to ego psychology and possibly some information as to aggression. Through Jung, Freud was able to get some information as to libido and hence incorporated his sex libido and ego libido into libido proper and placed it in a life drive context. Freud, a brilliant investigator of the nature of man, was able to change, modify, and redefine concepts into ever more meaningful constructs.

Of course, these three great men used ideas of their period as well as the historical past. Jung's concept of "libido" was similar to Schopenhauer's "will to live" or to Bergson's "elan vital." Adler's "will for power" was Nietzsche's. And Freud's conceptualization of ideas "as dynamic mental entities" were inherited from Herbart and others.

Nevertheless, these men--Freud, Adler, and Jung--perceived man's nature in a new, clear, organized manner. The insights Freud mastered and communicated were daring departures from the popular, traditional approaches of his time. Freud emphasized biologic and psychologic areas. Adler added sociologic (society, culture) areas and a spacial context. Jung added earthologic (our neologism--the world, not just one society, not just one culture) areas and a temporal context (not just for one's lifetime but also the historical past and the anticipated future).

Freud's system emphasized his clinical and scientific nature. To his system we can add the practical, business-like Adlerianism. Then we can add Jungian philosophic pantheism. At present we accept Freud and are accepting Adler, and in the future we will accept Jung. This triad of systems presented additively is as follows:

Freud

Biologic-Psychologic

Freud, Adler

Biologic-Psychologic-Sociologic

Freud, Adler, Jung

Biologic-Psychologic-Sociologic-Earthologic

To include as logical positivists all the possible dimensions of man, we should add one more system. In this system the fourth dimension is needed: the universologic (again our neologism--creation everywhere and for all time) in an infinity context:

Freud, Adler, Jung, _____?_____

Biologic-Psychologic-Sociologic-Earthologic-Universologic

Who shall fill this fourth dimensional void? Which man shall rise to the heights of glory and give us infinite as well as eternal truths as to the nature of man? We don't know, but we suspect he will be a philosopher--a philosopher conversant with many systems of knowledge and with an analytic and synthetic ability even greaterthan Freud's or Jung's. We shall have to look for him and to him.

F. Application to Education

H. G. Wells said, "Civilization is a race between education and catastrophe." The "wrong" kind of education will just slow the impending onset of catastrophe rather than obliterate it, however. We must choose the best possible kind of education for ourselves and for our children. This education should be complete and in keeping with our biologic, psychologic, sociologic, earthologic, and universologic system. It would not be the "traditional school" with emphasis on books, academic subjects, literacy

as culture, and deferred learning values. It would not be the "progressive school" with emphasis on the child, personality development, interest activities, and immediate learning values. It would be only in part a "community school" with its emphasis on life, improvement of living, social processes, and immediate and deferred learning values. This "community school" has at least reached the level of sociologic areas. But the "world school," embracing "earthologic areas," is needed. And in our perspective the "universe school," reaching "universologic areas," would be our culmination.

You say conditions in the world are not stable enough? Ah, are you worried about immediate disaster? An atomic conflict perhaps that will reduce us to shambles? True, there is the possibility of an immediate catastrophe. But because of this, should we forget the potential impending catastrophe that the "wrong" kind of education would eventually culminate in? Catastrophe is catastrophe, and it should be avoided on all fronts, at all times, for all time.

In education there is overemphasis on technology and science. There is overemphasis on materialism and empiricism. What of the humanities--arts, philosophy, and religion? They suffer needlessly. We have committed the terrible means-end error. Science, which is supposed to help man reach greater heights, has now enslaved him. It is analogous to man's passions controlling man rather than man coordinating, utilizing, and effectualizing his passions successfully for himself and others. The means to our betterment, science, has now become the end in itself.

Man and his nature in an infinite and eternal context should be studied. Freud, Jung, and Adler have given us much basic information as to the nature

of man from the biologic, psychologic, sociologic, and earthologic areas. More work is needed in these areas, but again we have much of the basic information. The universologic area, however, has not been systematically studied and is now needed.

In teaching we should emphasize ideas. The "great books" movement is not enough; the "great books" are too tied to the past. Ideas, rather than "books" should be emphasized. Key concepts in the humanities, art, philosophy, religion, science, etc., should be taught. These key concepts should be the result of an analysis and synthesis, an examination and integration, of all that went on before. Credit should always be given to men, to originators, but their correct ideas should be emphasized, not their incorrect ideas. Our position is somewhat akin to that of a logical positivist; however, it leaves more room for speculation, more room for conjecture, hypothesis, and theory.

Let us look to the real and the ideal. Let us look to holism; not just practicalities, not just details. Meditation and contemplation, not just experimentalism, should be emphasized and reasonableness and probability should be our criteria--not just the microscopic but the macroscopic, the cosmic, the universologic.

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